

الحزب الاكبر
في ثمانية وعشرين اجزاء



AL HIZBUL AZAM
IN 28 PARTS

Compiled By Haroon Ibn Mahmood

My Notes

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AL HIZBUL AZAM IN 28 PARTS

by Sheikh Ali Ibn Sultaan Muhammed Al Qari رحمه الله

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا
أَنْ هَدَانَا اللَّهُ

All Praises is due to Allah who has guided us to this, and we would not have been rightly guided had Allah not guided us. (S7:V43)

رَبَّنَا تَقَبَّلْ مِنَّا وَفَقِّهِ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
وَتُبَّ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord accept from us! Indeed, You - and You alone – are the All-Hearing, the All-Knowing! and accept our repentance. Indeed, You - and You alone – are the Most-Relenting, the Very-Merciful. (S2:V127-128)

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Contact:

Although proof reading has been done, there will be errors that were missed. For any additional errors found, it will be highly appreciated if the details could be pleased emailed to us at: nurulhudasa@outlook.com

جَزَاكَ اللَّهُ خَيْرًا and please do remember us in your Duas.

INTRODUCTION BY THE AUTHOR

MULLA ALI QARI رحمته الله

الحمد لله الذي دعانا للإيمان وهدانا بالقرآن.....

This servant, Mullah Ali ibn Sultaan Muhammad Qaari (may Allah Ta'ala conceal his faults), had seen many *saalikeen* (seekers of the love of Allah Ta'ala) who were linked to our noble and reliable scholars reciting their wazaaif (daily recitations) with much enthusiasm. However, I found that some of them were reading Dua-e-Sayfi and Arbaeen-e-Ismi, etc. I even saw some people reading Dua-e-Qadhah. However, the chain of narrators of these duas clearly shows that they have been fabricated.

This motivated me to compile the duas mentioned in the reliable books of Hadith, similar to what Allamah Jazari رحمته الله compiled in “Hisn-e-Haseen” and Allamah Nawawi رحمته الله compiled in his Azkaar. Likewise Allamah Suyuti رحمته الله had also compiled ‘Al Kalimut Tayyib’, ‘Aljami’een and Ad Durar while Allamah Sakhaawi رحمته الله compiled ‘Alqawlul Badee’.

In the first part of this book I have recorded the duas mentioned in the Qur'an-e-Kareem and I have ended the book with the narrations of durood upon Nabi-e-Kareem ﷺ. I am hopeful that I will also enjoy the benefits of these duas because the one who initiates a good act is rewarded as if he had done it himself. I make dua to Allah Ta'ala that He accept this work, keep my intention pure and sublime and that He keeps these duas always on the lips of the people.

I have named this compilation Al-Hizbul ‘Azam wal Wirdul Afkham. I chose this name because these duas are all linked to Nabi Muhammad ﷺ. Hence, please take full care of its words, ponder deeply over its meanings and practice on its contents. This compilation of duas will become a means of your success and a saviour from all kinds of harms.

Nabi ﷺ did not leave out any good habit or excellent practice for which he did not make dua for and there were no evil habits or bad practices from which he did not seek protection. How wonderful it would be if every day we read this entire compilation, or at least every week, or even once a month. If this also is not possible, then at least once a year and if this also is not possible, then in your entire lifetime if you manage to read it at least once only, this too is commendable.

If you get a chance to read these duas in Arafaat then add the following to it; 100 times Fourth kalimah, 100 times Surah Ikhlaas, 100 times third kalimah.

Do not forget to also recite the labbaik in between the deep sighs of your duas so that your invocations may be quickly accepted.

INTRODUCTORY NOTES AND COMMENTS

(Extracted from: Al Hizbul Azam - Jamiat Ulama KZN)

Introduction to the revised edition

All praise is due to Allah ﷻ, The Supreme Master of the worlds. Countless Durood and Salaam be upon our beloved Nabi, Sayyiduna wa Mawlana Muhammad ﷺ.

Just as the Qur'an-e-Majeed is a living Mu'jizah (miracle) of our beloved Nabi Muhammad ﷺ, so too are the mubaarak duas of Rasulullah ﷺ. Every dua that Nabi ﷺ made is applicable to every period of time and will be applicable till the day of Qiyaamah.

The great Muhaddith, Mullah A'li Qaari رحمه الله, most excellently compiled the duas mentioned in the Qur-aan as well as the duas and supplications of our beloved Nabi Muhammad ﷺ, in his booklet titled Al- Hizbul 'Azam. These include the duas that Nabi ﷺ made at the Ka'bah Shareef, in the Hateem, the duas made on the occasion of Haj, in Mina, Arafaat and Muzdalifa, the duas that Nabi ﷺ made at the time of Tahajjud and in the different battles and expeditions that took place in the twenty three year period of his Nubuwwat. Each dua was divinely inspired by Allah Ta'ala and will remain a balm for the ailing hearts till the day of Qiyaamah.

These duas are a means of protection for all Muslims against the harms of this world and the next. It is mentioned in a Hadith, "Dua is the essence of ibaadah." How wonderful it would be to invoke, beg, plead and ask from Allah Ta'ala in the very words of His beloved Nabi ﷺ. Undoubtedly the words of Nabi ﷺ will have their own noor (light) and barkat

(blessings), as compared to making dua in our own words.

This book is excellently divided into seven sections (Note This compilation has been divided onto 28 Parts), thus making it easier for the reader to recite one section per day. Many of our Akaabir (elders) would instruct their students and mureeds to recite one section daily as part of their ma'moolaat (daily practices). This masterpiece has indeed gained great acceptance in the court of Allah Ta'ala. People all over the world recite these duas daily and gain great solace from these Prophetic Duas.

Hadhrat Sheikhul Hadeeth, Moulana Muhammad Zakariyya رحمہ اللہ in particular, was very punctual on its recitation. Hadhrat Moulana Badr-e-Aalam Saahib رحمہ اللہ, of Madinah Munawwarah, was among the very first people to translate these duas into the Urdu language, thus making it easier for the public to understand the duas of Rasulullah ﷺ. These duas were subsequently translated into many other languages.

In 1968, Sayed Aqeel Mohammed Saahib رحمہ اللہ, with the encouragement and duas of Moulana Sayed Aftaab Ahmed, the son of the late Moulana Badr-e-Aalaam Saahib رحمہ اللہ, took up the courage to translate these duas into English. *Alhamdulillah*, this translation was widely accepted in many parts of the world. May Allah Ta'ala bless Bhai Ahmed Yaqoob Laher of Johannesburg as well as the Ulama of Waterval Islamic Institute for having arranged for its printing.

However, as the years progressed and literacy levels dropped, the need arose once again to simplify the language and bring it close to spoken English, as many of the words that are used in the said translation are not commonly spoken anymore. Therefore, with the *fadhla* of Allah Ta'ala and the duas of our

elders, especially Hadhrat Mufti Ebraheem Salehjee Saahib ﷺ, the Jamiatul Ulama (KZN) Ta’limi Board made an attempt to simplify the English to make it easier for the readers. Our Mashaaikh have emphasised that we ponder over the meanings of these duas when reciting them, rather than just reciting them in parrot fashion. References have also been added in accordance to the book prepared by Moulana Bu Bakr Patni of Dhabel.

May Allah Ta’ala accept this translation and make it a means of *hidaayat* for the *ummah* as well as *Sadaqah-e-Jaariyah* for us all. *Aameen*.

The readers are humbly requested that should they come across any errors then they should please inform the publishers. *Insha Allah*, these corrections will be made in the new edition. This will also be in keeping with the spirit of the Hadith “*Deen is to advise one another.*”

Ta’limi Board (KwaZulu Natal)

ACKNOWLEDGEMENTS

- Our thanks to all those who have assisted directly or indirectly in making this compilation possible. Our special gratitude to Moulana Bilaal Boda for volunteering his time to proof read and making available additional source material. His interest and encouragement proved to be the catalyst to finally finalize the Kitaab after a period of ten years. May Allah ﷻ accept and reward all their efforts and reward them abundantly.
- To the Jamiatul Ulama (KZN) Ta'limi Board for their permission to use their new revised translation.

COMPILERS NOTES

This compilation is a reproduction of the English rendering by the Jamiatul Ulama (KZN) Ta'limi Board, the only difference being in its format. The original English text being divided into 7 parts whereas this compilation is divided into 28 Parts.

The objective in rendering this compilation in 28 parts was two fold:

1. To achieve brevity to each part - as in the *Abridged Al-Hizbul-Azam* - for those who are constrained by time or circumstances but yet desirous to be more regular in the recitation of the supplications.

As narrated by Aishah ؓ The Prophet ﷺ was asked, "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, "Take upon yourselves only those deeds which are within your ability." (Bukahri 6465)

2. To incorporate all the supplications in the Al Hizbul Azam in an abridged format, thereby benefitting from the blessings and light of every divinely inspired mubarak dua Rasulullah ﷺ made. A study of the prayers will be sufficient for anyone to conclude that they encompass every aspect of our life and every need that we encounter and are applicable to every period of time till the day of Qiyaamah. As such, every single supplication Nabi ﷺ made over the twenty three year period of his Nubuwwat, becomes a necessity and essential tool in our journey through life and a comfort and solace for our ailing hearts when we invoke, beg, plead and ask from Allah ﷻ in the very words of His

beloved Nabi ﷺ.

Aisha ؓ reported: Rasulullah ﷺ liked comprehensive supplications or (Al-Jawami – i.e., supplications with very few words but comprehensive in meanings), and discarded others. (Abu Dawud-Riyad-us Saliheen No.1466)

In conclusion, All Praise and Glory be to Allah ﷻ through whose Grace and Mercy this compilation has been completed. May Allah ﷻ in His Graciousness and Kindness accept it and overlook any errors that have been committed herein. And may Allah ﷻ include us all amongst those for whom the doors of Duas are opened. Aameen.

Ibn Umar ؓ narrates that Rasulullah ﷺ has said: If the gates of Dua are opened for someone (actually) the doors of mercy are opened for him, and no Dua made before Allah is appreciated more than that in which one asks of aafiyah (well being) from Him and Dua is beneficial in everything. It is efficacious in warding off misfortunes which have already descended as well as misfortunes which are about to descend. Therefore, the servants of Allah should be steadfast in making dua (Tirmidhi 3559). According to another Riwaayah the words the doors of Jannah have opened for him and according to another the doors of acceptance.

Hadhrat Ali ؓ says: It never occurs That Allah opens the door of gratitude and closes the door of increasing bounties, It also never occurs that Allah opens the door of Dua and closes the door of acceptance. Similarly, it never occurs that Allah opens the door of Taubah and closes the door of forgiveness. (Hayatus Sahabah -V4 P177) - narrated from Hadhrat Muhammed bin Ka'b Qurazi ؓ .

FORMAT & OUTLAY

- The entire kitaab has been divided into 28 parts, to be read over a period of 4 weeks. Thus shortening the sections for each day's recital.
- The original order of original Kitaab has been maintained, with the exception of the duroods section which has been divided into four Parts to be read over four Friday's.

- The same format as the original has been maintained i.e.:
Week 1 (Part 1 to 7) - Beginning on a Saturday and ending on a Friday with the 1st Part of the Duroods.

Week 2 (Part 8 to 14) - Part 8 resumes from Part 6 on a Saturday and ending on a Friday with the 2nd Part of the Duroods.

Week 3 (Part 15 to 21) - Part 15 resumes from Part 13 on a Saturday and ending on a Friday with the 3rd Part of the Duroods.

Week 4 (Part 22 to 28) - Part 22 resumes from Part 20 on a Saturday and ending on a Friday with the 4th Part of the Duroods.

Thus completing the entire Al Hizbul Azam - Insha Allah.

- To play the embedded audio in the PDF file, tap on the Icon: The Audio files will only play using Adobe Reader on your desktop and Foxit on your mobile.



Formats Available:

PDF:

1. Complete Al Hizbul Azam in 28 Parts - No Audio
2. Individual Parts 1 to 28 - Embedded Audio

AUDIO:

Individual Parts 1 to 28 - Dr. Mufti Abdur-Rahman ibn Yusuf

SUPPLEMENTARY NOTES

Nu`man bin Bashir ؓ narrates: I heard Nabi ﷺ saying: Du`a (supplication) by itself is, indeed, worship. (Tirmidhi) As proof he cited the following verse of the Holy Qura'n.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۖ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ۝

And your Lord says: Call unto Me; I shall answer your Dua. Surely, those who are arrogant to worship Me, will surely enter Hell, disgraced. (40:60)

Sayyiduna Abu Hurayrah ؓ reported that Allah's Messenger said: To have a good expectation from Allah is part of excellent worship of Allah.

(Tirmidhi 3621, Ahmed 7964)

Excerpt from Sahih Muslim – Kitab Al-Dhikr

Supplication is in fact not only the spontaneous outpourings of man's heart before his Lord, but it is an expression of his sense of nearness to Him, of His Might and Power, of his confidence in His mercy, grace and blessings. If one were to know how much a man supplicates, and what he supplicates about, and how he supplicates, one would be able to see how much spirituality is there in his soul. When a man without any witness speaks with Allah, the soul stands unveiled before its Creator. The higher the note he strikes in his outpouring, the higher is the quality of the faith that is

imprinted upon his soul, and serves as a background to all his thought and activity. Thus to understand the spirit of any religion and appraise its value to life and society, supplications serve as the key. The Prophet ﷺ was a great believer in supplication and prayer. He made supplications to his Lord with zeal and fervour, rarely to be found in the religious literature of the world. One who cares to read them cannot but be overwhelmed with the depth of feelings with which the Holy Prophet ﷺ approaches his Lord, his intense love for the Great Master, his deep faith in His unbounded Favours, his unshakeable confidence in His Divine Mercy and unflinching faith in His Might and Power, and his sense of deep humility before Him. These are in fact the multi-coloured threads with which is woven the delicate pattern of the Prophet's ﷺ supplications. In Islam the supplication which a Muslim has been instructed to make whether singly or in congregation, whether at the appointed hour of ritual prayer or at any sudden call or urge to His Lord, reflects the one single attitude of submission, humility and closeness to Allah ﷻ. Whatever is the state of spiritual elevation of the supplication he is made to keep this fact constantly in his mind that he is a humble servant of the Lord. That is the reason why most of the supplications in Islam open with an invocation of the Divine Being; either the personal name of Allah, is used or the descriptive title of His Attributes are called out in order to make the worshipper conscious of his own weak and dependent self before his Master. In Islam man seeks to move Allah to help and grant him what he desires, and at the same time he seeks unconsciously to

work upon himself through the realisation of what ALLAH means to him, to strengthen, to renew and to refresh his own inner life.

While the expression of dependence and trust is in reality a pre-requisite of supplication in Islam, it covers the whole range of human life with all its needs, longings and problems. Supplication finds expression in a deep and urgent longing for self preservation and deliverance from the oppressive situation, forgiveness of sins, elevation of the soul, goodness of the worldly life and that of the Hereafter. This consciousness of one's absolute dependence upon Him, which pervades the entire stock of the Prophet's ﷺ supplications, shows man's attitude of perfect resignation before the Mighty Will of the Master, but this resignation has nothing of the spirit of despondence and despair in it; it rather illuminates hope out of conviction that the Being Who is the Lord of man's fate can also help him and save him even in the most trying circumstances.

The supplications of Muhammad ﷺ, eminently combine in themselves the mystical and the religious traits. While the Muslim supplicates, he, like a mystic, beholds undisturbed with concentrated gaze one Supreme Spiritual Reality Who is the Embodiment and Repository of all values. But, unlike mystics, he, in the hour of contemplation in supplication, does not lose himself but realises himself to be a humble servant of Allah and therein lies his spiritual strength and unwavering confidence in Allah.

The one more distinguishing feature of the supplications taught by Muhammad ﷺ is that these are all permeated with the spirit of social fellowship. They do not urge man to stand face to face with Allah in absolute loneliness, isolated from all other human beings. Herein the suppliant begs his Lord with the full consciousness of human brotherhood and with a feeling that the distress which vexes him is not his only, it is that of his brethren. The graces of Allah and the salvation for which he longs are also the longings of all believers, nay, of the entire humanity. There is no doubt a deep touch of intimate personal and individual contact with Allah in these supplications, but this contact is not of the nature of a non-Muslim mystic in which the soul is supposed to be unified with Allah losing all its individual identity. Here the soul has a communion with Allah with full consciousness of man's own self, his social surroundings and responsibilities. That is why most of the supplications have been expressed in the form "**We**" and **Us**".

Excerpt from AL-HISNUL HASIN

THE ADAAB OF DUA

- One should abstain from Haraam, food, drink and clothing.
- Abstain from Haraam livelihood
- Be sincere in what you ask for.
- Preferably do a good deed before making dua.
- In adversity you should beg Allah to grant your dua through the intermediary of any such good deed.
- You should also plead guilty of being sinful before making dua.
- Be in a state of Taharaah before making dua.
- Be in a state of Wudhu.
- Preferably you should face Qiblah.
- Preferably adopt the posture of Qaa'idah.
- To praise Allah before and after the Dua.
- To invoke Salawaat (Durood Shareef) upon Rasulullah ﷺ at the beginning and the end.
- The hands should be raised up before the face whilst making Dua with palms open.
- Keep in view the Majesty of Allah Ta'ala.
- Plead to Allah in utmost humility.
- One's gaze should not be towards the sky.
- Abstain from deliberately singing and creating rhymes in dua.
- Dua should be made through the *intermediary* of Allah's Beautiful Names, Ambiyaa الرسل , or the pious servants of Allah.

- Preferably recite those duas which Rasulullah ﷺ mentioned.
- The Imaam should include all his Muqtadees in his Dua.
- His duas should be realistic.
- To say Ameen at the conclusion of the dua.
- To pass the hand across the face on completion of the dua.
- To refrain from making conditions with Allah.
- Refrain from making Duas wherein there is sin or the breaking of blood ties.
- Do not be hasty, expecting the Dua to be granted immediately.
- Dua should be made with conviction regarding its acceptance.

The Dua should be made from the depth of the heart with full concentration, for Allah does not respond to the Duas of a careless and absent minded.

MOMENTS OF ACCEPTANCE

- Dua should be made with conviction regarding its acceptance.
- On the Night of Qadr.
- On the Day of Arafah.
- During the month of Ramadaan.
- On the eve of Jumu'ah.
- During the entire day of Jumu'ah.
- During the second half of the night.
- During the first third portion of the night.
- During the final third portion of the night.
- During the middle of the final third portion of the night.

- At the time of Sehri.
- On Fridays during *Saa'atul-Ijaabah* or *Moment of Acceptance*. There are varying opinions on this time:
 - From the time Imaam gets up for the Khutbah to the completion of the salaah.
 - While the Jumu'ah Salaah is in progress.
 - The time between Asr and sunset.
 - Moments before sunset.
 - From Subh Saadiq till sunrise.
 - After sunrise.
 - After Zawaal till the sun declines one arms length.
 - From the time the Imaam recites Suratul Faatihah till he says Ameen.

The most acceptable opinion is that of Imaam Nawai رحمہ اللہ which is in concord with the hadith and which hardly leaves any room for doubt that its time is when the Imaam sits on the pulpit till the termination of the Jumu'ah Salaah.

PERSONS OF ACCEPTANCE

- A Destitute and helpless person.
- An oppressed person although he may be a non-Believer or a sinful person.
- A father's Dua for his children.
- The Duas of just King or Ruler.
- Duas of children who are obedient and kind towards their parents.
- Duas of the wayfarer.
- The Duas of the fasting person at the time of Iftaar.
- One Muslim's Duas for another in the latter's absence.
- Any Muslim's Duas which is not sinful.

- The Haaji's Duas until he returns home

CIRCUMSTANCES OF ACCEPTANCE

- The Haaji's Duas until he returns home.
- While Azaan is in progress.
- The period between the Azaan and Iqaamah.
- After the Mu'azzin says *Hayya ala-salaah* and *Hayya Ala-falaa* especially for the person who is in grief and sorrow.
- While the Mu'azzin says the Iqaamah.
- After the Imaam says *Waladh-Dhaaalleen*.
- After the completion of Fard Salaah.
- When forming ranks in preparation for Jihaad.
- When fighting in Jihaad at its fiercest moments.
- In Sajdah while in Salaah. (But ensure that only such Duas are uttered which appear in the Qur'an and Hadeeth.)
- After recitation of the Holy Qur'an.
- After completion of the Holy Qur'an, either by the reciter himself or the listener.
- While drinking the water of Zam Zam, especially at the well of Zam Zam.
- When there is a get together of many Muslims.
- In a gathering wherein Zikr is made, the Qur'an is taught or a deeni lecture is given.
- When it rains. ImaamShafe'i  has mentioned a Hadeeth to this in his book Al-Umm.
- When a person is breathing his last, either the dying person or those around him.
- When closing the eye-lids of a dead person.
- When the cock crows.

- Imaam Jazri رحمہ اللہ says that Duas are assuredly accepted:
 - When seeing the Ka'bah for the first time.
 - Dua between the two names of Allah while reciting the following verse of Surah An'aam (6:124):

مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ ﷺ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ط

PLACES OF ACCEPTANCE

- Imaam Hasan Basri رحمہ اللہ wrote a letter to the people of Makkah wherein he listed all such places in Makkah where duas are accepted. Amongst them are the following:
 - The Mataaf.
 - The Multazam.
 - Inside The Ka'bah.
 - At the well of Zam Zam
 - Behind Maqaame-Ibraaheem.
 - Under the Meezab
 - In the Mas'aa-Area where Sa'ee is made.
 - On the Mounts of Safaa and Marwa.
 - In Minaa
 - In Arafat
 - In Muzdalifah
 - At the Jamaraat.

At the Raudhah Mubaarak of Rasulallah ﷺ. Imaam Jazri رحمہ اللہ is quoted as saying that if Duas are not granted at the blessed grave of Rasulallah ﷺ then which other place is there for their acceptance!